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ABOUT THE COVER:

The cover picture is in keeping with the theme of parenthood and chastity in this issue. In many parts of the world "Mother's Day" is celebrated this month.

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Therefore, if ye have desires to serve God ye are called to the work;

For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Doctrine and Covenants 4:3-6.



MISSION PRESIDENCY MESSAGE

the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise" (D. & C. 82:10).

These were the words of the Lord to the prophet Joseph Smith, words that are eternal, and words that will never fail. Though heaven and earth pass away, the word of Him that created the worlds will never pass away, but shall all be fulfilled.

What are these promises? What are some of the things God has in store for the faithful? Paul gives a glimpse in his first letter to the Corinthians: "Eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him" (1 Cor. 2:9).

These joys and blessings reserved for the faithful are so great, so infinite, that we mortals with our finite minds and senses cannot begin to comprehend them. So great is His wisdom, so marvellous are His ways that none can learn the extent of His doings. Yet He is merciful and gracious to those who fear Him and delights to honour those who serve Him in righteousness and truth. Great shall be their reward and eternal shall be their glory.

God has promised this for those who love Him. What does this love of God consist of? John makes it very clear in his first epistle, "For this is the love of God, that we keep His commandments, and His commandments are not grievous" (1 John 5:3).

So we see that the promises of God are always conditional. When we obey His commandments and do His will the Lord is bound and His promises then become operative.

Perhaps the greatest promise from God is salvation in His kingdom. What

—continued on page 120

The Virtuous have . . .

THE STRENGTH OF TEN

by Clyde D. Tidwell *

I. CHASTITY IS POWER

It is not good for man or woman to be alone.

This is the word of God. It is inscribed on the first page of human history. The affirmation applies directly to the institution of marriage, whereby the perpetuity of the race is insured in the distinctive family order.

The family organization is of Divine establishment, bringing to fruition the principal purpose that God had in placing Adam and Eve on the earth—the purpose that they might reproduce themselves and provide mortal bodies for the spirit children of God (Pearl of Great Price, Moses 2:27-28).

God's commandment to men and women not only required them to bear children, but to work; and they were also to become acquainted with and control the laws of nature and have dominion over all the plant and animal life in the whole world. Since God was the creator who stood in supreme control over the universe, having the power of procreation, He, therefore, endowed mortal men and women with faculties of procreation and gave unto them an extensive dominion. Mortals were provided with sufficient intelligence and opportunity to advance toward Godhood. They were gifted with powers to make it possible for God's spirit-children to have the opportunity to receive mortal bodies "that the earth might answer the end of its creation" (Doctrine and Covenants, 19:15-16).

It is God's plan and purpose that young men and women should do their courting on a pure, spiritual plane, and fall in love with each other. And it is will of the Lord that following the mar-

riage ceremony the husband wife should continue to love each other so devotedly, live for and sacrifice for each other so completely, think and act so much alike, and be in harmony with each other so perfectly—being true to each other in every respect through living clean moral lives and rendering complete obedience to the principles of the Gospel—that they become as one in thoughts, in purposes, and in all their activities. In this way husband and wife become one flesh.

Marriage is not only a righteous institution, but obedience to this law is absolutely necessary to obtain the highest exaltation in the kingdom of God. (Doctrine and Covenants, 132). Men and women must remember that they enter into the holy covenant of marriage as a reward of purity and must continue throughout their lives to be clean and pure. Sexual faculties, so ordained and sanctified between partners in the marriage covenant, are not ordained for men and women outside the marriage covenant.

Within the family established and maintained according to Divine word, man and woman find their holiest and most ennobling happiness. Individual development—the education of the soul for which earth-life has been provided, is incomplete without the impelling and restraining experiences incident to the wedded and parental state. If properly lived, the covenant of marriage becomes the means of the greatest happiness, satisfaction, and love in this life, and will result in the highest honour, dominion, power, and perfect love in the world to come. If men and women have obeyed this holy ordinance and

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all the other principles of the Gospel while in mortality, the Lord has decreed "then shall they approach Godhood following the resurrection and great judgment day."

It is evident that the power men and women possess to create children is a God-given gift. Furthermore, intelligent use of the power thus endowed is the Divine charge to men and women.

II. CHASTITY MAKES SENSE

I would not hesitate to say that many failures to achieve the benefit of living the laws and ordinances of the Gospel come as a result of failure to understand the blessings gained therefrom. No one in his right mind would knowingly turn down a great gain for a fleeting satisfaction. No one is more acutely aware of this than the person who deliberately and conscientiously chooses personal purity and cleanliness. He or she lives virtuously because they are willing to work for it and make theirs the rewards of security, and the greatest joys life has to bring to them. The chaste person has the additional comfort and strength that comes from knowing their actions meet with Divine approval. Men and women live thus because they desire their lives to be well organized, well integrated with their fellow creatures, and approved of God.

In relation to other human beings, we try to harmonise, complement, and develop ourselves and one another in an atmosphere of love, respect, and honesty. We choose our friends because of the exchange of respect and comfort. We adjust readily to those with whom we share confidence and security.

Men and women need security in building happy lives. Worthwhile things are never achieved in an instant. The things in life that bring the most joy and satisfaction are achieved by rigorous effort, demanding disciplines, and much sacrifice. It takes years of effort, and sincere application to be worthy to become an Elder; it takes years of sustained effort to make a home; it takes years of exacting preparation to obtain a university degree. The joys and satisfactions achieved are permanent, and the security of having a solid

foundation permits us even greater happinesses through the efforts of sustained and cumulative achievement. Who, in his right mind, would throw away such blessings?

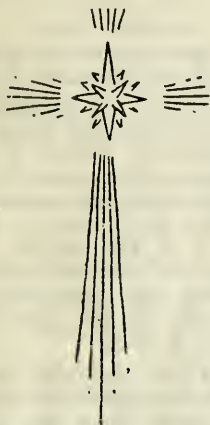
The "modern" would have us believe that sexual appetites and drives should be satisfied at all costs—an unintelligent and doggedly ridiculous idea. Indeed, it is not the drives and expression of sex that is harmful, but the unintelligent use of these powerful forces that causes havoc. Individuals who recognise that the powerful sexual forces within them are a step toward marrying and building a family are intelligently aware of their situation. By directing themselves toward marriage and building a family, and having accomplished this, continue to devote themselves to their chosen partner and to their children, they intelligently direct themselves, providing for the greatest joys and blessings of life.

Even in the use of industrial power or in good government rigorous discipline is imperative for the finest expression of power. Longfellow wrote: "The heights by great men reached and kept, were not attained in sudden flight, but they while their companions slept were upward toiling through the night."

The powers of chaste living give freedom in the ennobling pursuits of life. No greater gift can be bestowed upon a child than the gift of a royal birth in a marriage of love, understanding, and unity. No greater evil can be given than to dishonour it with a birth outside marriage when every day the child will need comfort, security, love, and capable direction can only come from conscientious, hard-working, virtuous parents. The child with a royal birth is in a sublime position in life, free to follow the most highly developing pursuits without fear and worry. Full energies and talents can be directed toward achievement in life because he literally stands on the shoulders of his parents, thus being able to see further, accomplish more, and be well adjusted and integrated with his fellow-beings.

A case of singular worth occurred recently at a convention where a group

of high-minded L.D.S. youths were assembled. In defiance to the massive tirades of enticing and licentious literature, a lad asserted that he had never heard anyone of great character tell of joys of sexual promiscuity or depraved living. Among the virtues of those who live well the virtue of chaste living is most prized.



III. THE SPIRITUAL POWERS OF CHASTITY

“. . . Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God . . .” (Doctrine and Covenants, 121:45).

The great power and wisdom of Joseph, the son of Jacob, who was sold into Egypt, was not a sudden acquisition or bestowal by the Lord, but came about as a result of conscientious obedience and effort by the young man. Had he submitted to the wife of Potiphar his life would have ended in disaster, but he had the wisdom and courage to think and act virtuously, and though he suffered imprisonment brought about by the lustful woman, Joseph commended himself to God, who knew the cause of his affliction and the truth of his situation. His conduct met with Divine approval, and through a series of events, occasioned by the gift of wisdom and interpretation, Joseph became a ruler in Egypt. But

more important yet was the rulership the Lord conferred upon him for his faithfulness.

Joseph, because of his great wisdom, enjoyed honours from the king. He also married a wife of very high quality, Asenath, and Manasseh and Ephraim were born to them.

The power God gave to Moses was not a sudden bestowal; indeed, the man who assisted in the liberation of the sons of Abraham lived an exceedingly righteous life in the sight of God. He was so righteous that he was able to endure the presence of God on Mount Sinai and converse with Him, and after the exodus from the land of Egypt, Moses walked and talked with the Almighty, being instructed of the commandments the chosen people were to learn and live. “Thou shalt not commit adultery; thou shalt not covet thy neighbour’s wife,” were among the commandments of the decalogue thundered from Sinai—words to be heeded.

Every commandment of God is spiritual in nature. There are no carnal commandments. Whereas the commandments have effect upon the body and temporal things, they are all in essence spiritual. The largest measure of good derived from the observance of the laws is in increased faith and power and wisdom, even wisdom such as that of Joseph and Moses.

IV. THE CHALLENGE OF CHASTITY

“It takes a wise man to be virtuous. What is worth having comes at the cost which corresponds to its worth. A man ought to be stronger than anything that can happen to him. He is a strong man that can say no. He is the wise man, who for all his life can keep mind and soul and body clean” (David S. Jordan).

It takes intelligence, and a high degree of intelligence, to worship God truly and understand his commandments and their far-reaching significance. It takes the strength, skill, determination, and poise of a capable administrator to achieve a clean and virtuous life; it requires an art of the

greatest skill to achieve such perfection. One who has achieved a life of chastity is as much a virtuoso as a violinist or pianist that steps to the stage of a concert hall and carries away his audience with music. The influence of virtuous people is no less powerful, and everyone who sees them are enriched.

Those who live chastely pave the road for spiritual learning. Some people would disparage the intellectual effort put forth in the acquisition of religious and spiritual truth. It takes just as high an order of intelligence to comprehend and assimilate spiritual truth as it does to master the equations and formulas in the field of secular education. A life of virtue will always be a challenge for intellectuality, courage, and the finest expression of development.

Chaste people live on a highly spiritual plane. Chastity is a challenge to people; it requires intelligent use of powers and faculties; it demands the best in people—a challenge to excel.

V. CHASTITY AKIN TO GODHOOD

“This is the glory of God—to bring to pass the immortality and eternal life of man” (Moses 1:39). Likewise we could say that this is the glory of men and women—to bring to pass the mortality of the sons and daughters of God, to give earth-life to the waiting children of our Father.

All the honour and glory that can come to men and women by development of their talents is but a dim thing in comparison to the honour, eternal glory, the ever-enduring happiness that shall come to the parents of the sons and daughters of God. The jewels and stars in the crowns of parents shall be the sons and daughters to whom, through the blessings of the Lord, they have been instrumental not only in giving earth-life, but in bringing them, through care and devotion and faithfulness, into the paths that God has appointed for his children to follow.

The apostle Paul must have looked down through the ages of men and wished for their righteousness when, in

giving that famous definition of the Gospel, he said: “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation” (Romans 1:16). If you would develop great character, the strength of constant purpose, resistance to evil, nobility in thought and purpose, if you would know the richness of life and experience contentment and deepest satisfactions, keep the commandments.

We all prize wisdom. It is really the power to apply beneficent knowledge in all the decisions and situations of life. The promises are to the meek who shall inherit the earth. Wisdom is not to be found among the arrogant, the haughty, and self-sufficient, nor among the sinful and the anti-Christ of the world. Wisdom is a gift to the prayerful student, to the faithful and the obedient, to those who repose their trust in the counsels of the spirit and the Priesthood of God.

God has done his part towards putting us in possession of celestial glory and happiness. God has given the children of men dominion over the earth and all things that pertain to it and has commanded men and women to subdue it and sanctify themselves before Him, and also beautify the earth by industry and wisdom and skill which cometh from God.

To know the exalted climes of an enriched soul we avoid the very appearance of evil. A couple radiant in joy and happiness tell resplendently the story that chaste living can give. The unsullied rose with tender petals inspires reverent awe in all who look upon it.

We do not yet know the fulness of the glories that the Lord will bestow upon His elect, but let us not lose sight of the promises.

We want God to dwell with us. So we must attend with care whatever we make a part of us. The chaste, pure spirit presented to God is but another way of saying, “I want to live to meet God and have Him say: ‘Well done, thou good and faithful servant, enter into thy glory.’”

The Hymnal of Blessed Union

How wonderful are the laws and promises of God, for they are true and everlasting.

They bind the earth and the heavens; they make us twain one flesh for time and the eternities.

They will be with us in the morning dawn, and at noonday they will not have forsaken us.

They will gather around us when evening comes and will guard us through the long night.

They will shelter us when adversity threatens our faith; they will preserve us when passion would melt our resolution.

They will be close by us when our joys are full; they will bear us up when our sorrows weigh heavily upon us.

They will sustain the father lest he stumble and fall by the wayside.

They will guard and support the mother that unsullied she may bear our offspring.

They will feed us when our souls hunger; they will slake the yearning of our spirits' thirst.

They will fail us not in the rewards due our righteousness; nor let us escape the punishments due our wickedness.

They will people our earth with God's choicest spirits, as we honour our covenant to "multiply and replenish the earth."

They will teach us the path our sons and daughters should tread, for they proclaim only righteousness.

They will engender in our children health of body, mind, and spirit, for they carry the message of eternal life . . .

They will bring joy and exaltation to the fruit of our union, for in them is the full plan of life and salvation . . .

We thank thee, O Lord, for this divine knowledge, for it will bless us in all the eternities to come.

J. Reuben Clark, Jr.

BIRTHDAY OF THE STAR *

FIRST EDITOR'S ADDRESS

Friends and Fellow-Travellers to Eternity,
It is with heart-felt joy and satisfaction that we have the pleasure of sending forth the first number of the *Millennial Star*—a luminary, that, rightly conducted, may be a means in the hand of God, of breaking the slumber and silence of midnight darkness, which, like a gloomy cloud, has long hung over the moral horizon—of dispelling the mists of error and superstition which have darkened the understanding and benumbed and blunted every great and noble faculty of the soul—and of kindling a spark of light in the hearts of men, and will at length blaze forth, and light up the dawn of that bright day seen afar off by holy men of old—the Sabbath of Creation.

We trust this paper will prove a welcome visitor to the palaces of the noble, the mansions of the rich, the towers of the brave, and the cottages of the poor: that the sublimity of its truths, the splendour of its light, and the easy simplicity of its style and language, may, at once, interest and edify the learned, and instruct and enlighten those in the humbler walks of life.

We are aware of the greatness of the undertaking, and of the solemn and awful responsibility resting upon us in conducting such a publication, as well as of the boundless fields—the shoreless ocean—the fathomless deep upon which we have entered. We are truly sensible of our own weakness and inability to fill so important a station.

Sensible of our own inability, we shall carefully give heed to the sure word of prophecy as to light which shines in a dark place, and seek for the inspiration of that Spirit which guides into all truth, and, which searches all things; yea, the deep things of God. In so doing, we hope to be able to hold forth that truth in a light so clear and evident, that it will commend itself to every man's conscience.

In our principles, we shall be obliged to come in contact with many of the opinions, doctrines, and traditions of men; and have to contend with many prejudices which now exist in the world, growing out of the present and past unhappy state of religious society. But we shall pursue a straightforward, bold, and fearless course, without turning a hair's breadth to the right or left from the principles of truth, to court a smile or shun a frown. We shall not be careful to inquire what will be popular or unpopular—what will please or displease, but, what is truth: and when we discern that a principle is true, and will benefit mankind, we shall publish it, even if it were to come in contact with the opinions of all Christendom.

In matters of doctrine, we shall contend for one Lord, one faith, one baptism, one Holy Spirit, one God and Father of all; and in short, for all the offices, ordinances, gifts and blessings which were set in order among the ancient saints.

As to party names, we shall acknowledge no name as belonging to the people of God but that of Saints; a name which is older than the flood. In relation to the Church of God in this age of the world, we shall acknowledge no name but "The Church of Jesus Christ of Latter-day Saints."

* It was on May 27th, 1840, at Oxford Street, Manchester, England, that Parley P. Pratt published the first number of the *Millennial Star*. It is altogether fitting and proper that we, the present editors and readers, in the British Mission and abroad, re-examine the charter, the dedication, of the *Millennial Star* on the first page of the first *Star* that appeared one hundred twelve years ago this month.

As to the "the powers that be," we shall teach men to fear God, honour and respect the laws, and all who are in authority, until He (Christ) reigns, whose right it is to reign . . .

In our style, we shall endeavour to be plain and simple, as our principles are designed for the benefit of all classes of society. We hope, by the aid and assistance of the Spirit of God, to comfort the mourner—to bind up the broken-hearted—to preach the gospel to the poor—to bring glad tidings to the meek; and "that those who have erred in spirit may come to understanding, and those who have murmured may learn doctrine."

Manchester, May, 1840.

Parley P. Pratt.



RETURN HOME OF ELDER POPE

The past associate editor of the *Millennial Star*, Elder Richard L. Pope, has returned home after completion of a two-year mission in the British Isles, and nearly a year of duty at the important assignment with the mission publication. He assumed duty with the *Star* in April, 1951, taking the position subsequent to the return home of Elder Martin C. Nalder.

Elder Pope has been a dynamic and successful director of the *Star*. His capabilities have been a contributing part of an increase in circulation of the magazine and of maintained interest of the *Star* to the readers in the British Mission and in thirty countries of the world. In addition to his capabilities as an editor, he is also a gifted young poet.

It is our pleasure to take this occasion to express appreciation for the work he has done in the position he has served, and commend him for the outstanding contributions he has made toward making the 1951 numbers of the *Star* an integral part of one hundred eleven years of illustrious publication.

Elder Pope, hailing from Fish Haven, Idaho, will re-commence, at Brigham Young University, studies interrupted by the call to the British Mission two years ago. We wish him much success at school.—Ed.

WE BELIEVE...

XI. AUTHORITY

Authority is the element that makes official and valid the administration of an act by the proper use of power. In government, business, industry, or any other field, transactions entered into would be discredited unless performed by those authorised to perform them.

Authority cannot be assumed; it must be conferred by those who have power to do so, and must be used within the bounds of its powers.

The Divine right to act in the name of God, is no less necessary in religion as in other fields. Is it not important that representation be acceptable to God? Surely we could not hope for Divine approval unless those officiating in God's name were recognised by Him and given power to act in His name.

This brief statement expresses the beliefs and principles which are fundamental in the Church of Jesus Christ of Latter-day Saints: "We believe that a man must be called of God by prophecy and the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof" (Fifth Article of Faith).

Attention is now directed to information recorded in the Bible and showing the dealings of the Lord with people. Moses tells us that Noah found grace in the eyes of the Lord. To Noah the Lord said, "With thee I will establish my Covenant." Accordingly, Noah de-

livered the work of God unto the people of his day, making known the impending flood unless the children of men repented. The Lord also made covenants with Abraham, Isaac, Jacob, and gave them strict commissions. Moses the deliverer and gatherer; Aaron, Joshua, Samuel, David, and all the prophets of Israel, even to Malachi, were given Divine authority to minister in behalf of their Father in Heaven.

A study of the prophets of the Bible plainly show that the authority given them came from God, and that the power thus given them was called Priesthood. Prophets, influenced by the spirit of prophecy, conferred the Priesthood upon others by the laying on of hands.

Jesus Christ, during his earth ministry, conferred Divine authority to act in His name in temporal and spiritual matters. He thus conferred authority upon the twelve following the resurrection: "Go ye therefore and teach all nations baptising in the name of the Father, and of the Son and of the Holy Ghost" (Matt. 28:19). There can be no doubt regarding the Divine calling of the Apostles. They did have the powers of the Priesthood, and they performed the specific commissions given them by preaching, baptising, and ordaining by the laying on of hands.

Christ warned of those who would assume to act in the name of God. The seven sons of Sceva, upon seeing miracles performed by the apostles, sought

to duplicate the powers of the Priesthood. They said to a man possessed of evil spirits, "We adjure you by Jesus whom Paul preached." Knowing these men were without authority the possessed man replied, "Jesus I know, and Paul I know, but who are ye?" They were then attacked by the man and severely beaten. Well might have Paul said, "No man taketh this honour unto himself except he that is called of God as was Aaron." Peter told Simon the sorcerer, when the latter offered money for the power possessed by the Apostles, "Thy money perish with thee because thou has thought the gift of God may be purchased with money."

The House of God is a house of order. He recognises those appointed and ordained as His representatives. Only ministrations performed by such authority are acceptable to Him. Self appointment does not qualify. Many there are in Christendom that act with no authority in sacred matters pertaining to salvation. These men may be sincere—they may have certificates from accredited institutions indicating long periods of training. They may also be accepted by a body of people engaged in religious activity. All these are modern-day formalities not necessarily connected with the powers of Heaven. Moses was schooled as a lad in the worship of the gods of Egypt, but he received his commission from God to lead the children of Abraham to freedom. He had no certificate of his calling, but the commission given him was none the less valid. It was the authority given him from God that counted.

The Church of Jesus Christ affirms that Divine authority is a fundamental of the Gospel. With the powers of the Priesthood, the church is a living, vital power. Furthermore, the Church of Jesus Christ solemnly affirms that Divine authority of the Priesthood of Jesus Christ has been given them by men authorised to do so.

Whence came the Divine Power? Priesthood is as eternal as truth, but the powers of the Priesthood are valid only when men are worthy to officiate

in its powers. During periods of wickedness or apostasy the Lord has withdrawn the powers of the Priesthood.

The Priesthood has been restored in modern times through the visitations and administrations of heavenly messengers—resurrected beings who formerly held the powers of the keys of the Priesthood. Such are John the Baptist, holding the keys of the Priesthood of Aaron, and Peter, James, and John, the apostles Jesus Christ commissioned with the keys of the higher Priesthood of Melchizedek. These individuals have visited the earth as resurrected beings, and have conferred the powers of their Priesthood upon their humble servants, Joseph Smith and Oliver Cowdery. It is evident then, that the claims made by the Church with respect to its authority are complete and consistent as to the source of the powers professed and the channels through which such have been delivered again to earth. Scripture and revelation, both ancient and modern, support as an unalterable law the principle that no one can delegate to another an authority which the giver does not possess.

These are the words of Christ to Joseph Smith: "Hearken, O ye people of my church . . . Hearken, ye people from afar; and ye that are upon the islands of the sea listen together. For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the voice of warning shall be unto all people by the mouths of my disciples whom I have chosen in these last days. And they shall go forth and none shall stay them for I the Lord have commanded them. Behold this is mine authority, and the authority of my servants and my preface unto the book of my commandments which I have given them to publish unto you O inhabitants of the earth. Wherefore, fear and tremble O ye people for what I the Lord have decreed in them shall be fulfilled."

Elder John M. Taylor.

SPORTSMANSHIP

The rules of good sportsmanship, so valuable in athletic contests, is equally valuable in other phases of life. For instance, a person accustomed to good sportsmanship on the football field or the basketball court is likely to be a good sport in the things he does off the playing field. Sportsmanship is a highly valuable quality that can be developed by everyone—we all are in the game of life, and the rules of a good life call for good sportsmanship.

Sportsmanship, as it will be treated here, means the possession of noble qualities which can assist both men and women in any activity of life to reach a higher degree of culture and happiness.

Sportsmanship is more than a forced smile and going forward to shake the hand of one's victorious opponent. It is even more than refraining from giving alibis for defeat. Being a gracious loser requires sportsmanship; but it is only a small part of the ability to be a good sport.

Sportsmanship means playing the game fair from start to finish, whether the officials are watching or not; it means keeping the eyes focused, not on the score or the money or the fame involved, but on the goals that endure because they are worth while.

A person fortified with genuine sportsmanship is above petty meannesses and sly infractions of the rules. Unfortunately some players take pride in showing how adroitly they can commit fouls without the knowledge of the referee. Perhaps the player did it less to inflict real injury than to infuriate his opponent. In wrath the opponent would lose effectiveness and might make a rash reprisal that would mean expulsion from the game. Some players are so eager for victory that they use unworthy tricks to enrage an opponent and make him lose co-ordination and judgement.

This is false emphasis. Most athletic games are devised for recreation and physical development of the participants. But it is easy to lose sight of these goals and place all the emphasis on winning. The relaxed pleasure of wholesome exercise is replaced by a tense passion for victory; the zestful activity for physical development is often replaced by gruelling drudgery and savage tooth-and-nail fighting.

This is true not only of sports but of business and other phases of life. The emphasis is on victory. James Truslow Adams declares, "The one standard of success . . . seems to be the

amount of money you make." Men with their eyes focused only on financial winnings are often cruelly hard and grasping. They often rejoice in technicalities that permit them to circumvent the laws of the nation. The struggle for money and position is leading more and more people to play unfairly with their own souls, through subtle sacrifices of integrity.

A most refreshing instance of good sportsmanship and the value placed upon it was the recent M-Men basketball tournament in Salt Lake City. It seemed that emphasis was placed on sportsmanship and, when the write-ups appeared, the winners of the sportsmanship award were given as much publicity as the champions. Both teams displayed outstanding ability to play basketball, but the emphasis was placed on the ability to be good sports. The tournament was received well by players and fans alike.

The principles of the church are intended to help us avoid degrading ourselves and to help us raise ourselves in strength and merit. Thus we shall not violate the rules simply because the "officials" are not present, for we are only defeating ourselves. If we cheat in examination, smoke in secret, drink or indulge in other vices because we are in a distant place where no one knows us we are cheating ourselves. What if no one but God knows? The spiritual or physical injury to ourselves will be the same.

Let us, therefore, play according to the highest rules in any game, whether we are being observed or not. Let us play not simply according to the technical rules, but the spirit of the rules; the helpful spirit of Christ. We should take pride in "being honest, true, chaste, benevolent, and in doing good to all men."

In the final analysis, sportsmanship is found on a true sense of values. A good sportsman plays clean and fair, gives his opponent the benefit of the doubt in questionable decisions, and refuses to take unfair advantage of the other's misfortunes; not because he lacks a human desire to excel, but because he sees how little of actual worth is staked on a single game or business transaction. More important to him than a higher score or a few dollars' profit are his own self-respect, his own spiritual development, and the welfare of others.

Paraphrasing a familiar quotation, what profit can there be in winning wealth or fame if in doing so a person loses self-respect and peace of mind, falling behind in the quest for eternal truths? Let us not throw away, for the sake of petty victories, our chances for the great victory of perfection.

Willis Brimhall.

GOD'S NEED OF MAN*

by B. H. Roberts

From the account of man's creation in the book of Genesis in the Bible, and the books of Abraham and Moses in the *Pearl of Great Price*, it must be quite evident that God has need of man, or why his creation? There must be some necessity of the creation of man—some need God had for him—or we must charge Deity, in such a capital matter, as having created an unnecessary thing. Man's very existence, then, since God created him or begot him, is strong evidence that God needs man.

One does not need to search far for reasons that God has need of man. The most obtrusive reason is found in the fact that God needed man to round out to completion His creative work in the earth. To what purpose has God created the earth and all things in it, if man had not been created? The plains of fertile soil; the high and beautiful mountains; lakes, forests, flowers; the sunrises and sunsets; the spring's bright freshness; the summer's glowing warmth; the fruitful autumn; the grim, but restful winter—all these things without man would be as beautiful and enchanting as now, but who would appreciate them? Who would be enraptured? Who would enjoy them if man was not on the earth? He alone of all the creatures in the world is capable of marking their beauty, or feeling grateful for these varied things, and the mighty changes that take place in nature. He alone is capable of looking

up through these things of nature to nature's God. He alone of all the creatures of the world is capable of aspiring to a comprehension of God, and to companionship with Him. Remove man from the earth, and what does it matter that day and night follow each other? That seed-time and harvest-time come and go? What does it matter that the horse has strength, or the bee skill to hive the sweets of the flowers? What matters the song of birds and the perfume of the woodlands in which they sing? What does it matter that the earth has extensive coal-fields, and underground lakes of oil; or seams of gold and silver and iron? What use would these things be if man had not been created? Of no use, must be the answer; to no purpose, all this creative energy, unless man comes to crown the work, and give it meaning and purpose. Undoubtedly all nature was created for man, and man for God. Otherwise considered the creation is meaningless, and void. If to man the created world would be meaningless without God, even more so to God would the created world be incomplete and without objective and purpose without man.

When God had completed the creation of the earth and all that was in it, save only man, he "saw that it was good" (Gen. 1:25); but when He had created man, male and female created He them, and thus crowned His work, then "God saw everything that he had

* This article by B. H. Roberts complements Dr. James E. Talmage's "An Unknown World" that appeared in the April issue of the *Star*. Whereas Dr. Talmage's article dealt with the special endowments of man to understand, know, and feel, the present article, which originally appeared in the *Millennial Star* in Vol. 83, 1921, deals with the need of the Creator for man.—Ed.

made, and behold, it was very good" (Gen. 1:31); for then surely it was completed. He, unto whom dominion over it was to be given, had come into his heritage; he for whom it had been created was in possession and "it was very good."

The chief evidence, however, that God has need of man is found in the nature of God, the prime factor of which nature is love. So pronounced is this attribute that one writer of holy writ without qualification, has said — "God is love." And further he said: "He that loveth not knoweth not God;" and in this was manifest the love of God towards men, because God sent His only begotten Son into the world, that men might live through Him. "Herein is love" continues the apostle John, "not that we loved God, but that he loved us, and sent his only begotten Son to be the propitiation for our sins" (1 John 4).

The attribute of the Divine nature for love implies the necessity of an object for it; and it also pre-supposes a worthy object; one capable of responding in kind, for perfect love is made up of giving as well as receiving. Otherwise he who gives love would be unrequited, and there is no more bitter sorrow than unrequited love. It must be mutual in giving and receiving in order that it may be wholly blessed.

It is written in the creation story of Genesis that after God had created out of the ground every beast of the field and every fowl of the air, they were brought to Adam to see what he would call them; but for this lord of the new creation, Adam, there was not found an helpmeet, a suitable companion, and so one was made for him, and worthy of him—woman: kindred to himself, in nature and dignity; different from him, yet like; and fit for love and companionship; complement of him as he of her, making completed man—male and female, as God created them. Completed man is plural.

If for man among the inferior creatures there was none fitted by near equality with him for that companionship, that would make the creation of him "very good," then we may fear-

lessly conclude that in all the creatures below man there was none worthy of God for closest companionship, intellectually or spiritually. Nothing that he could love supremely and be loved by supremely in return, and with the spirit and with the understanding. Nothing that approached to nearness of image or likeness; or that was of the same nature with himself. Nothing like him in these creations lower than man; there was with those creatures no basis for the fellowship of the spirit and of the mind; nothing that could respond to the nature of God. Nor could God love gases, or merely mechanical forces. These were but insentient powers, without mind qualities, and of importance only as they could be, to affect the purposes of God in the works of creation, and in the maintenance of that creation.

For God, then, there was no suitable companion in the creatures or forces lower than man; hence man was created for God; in the very image and likeness of God was he created; for union and communion with God; for companionship and for fellowship, based upon the existence of mutual characteristics, and attributes. These, perfect in God, in man imperfect; but capable of development; and by such development at last approaching perfection, man shall become worthy of God's fellowship, and of God's love.

That God loves man is evident in all the creation. It will not require argument that the earth and the fulness thereof was made for man. That is sufficiently evident. And throughout the creation are the evidences of God's care and love for man. He has ever been mindful of him. Truly, in the language of the Psalmist, he has crowned man "with glory and honour." He made him to have dominion over the works of his hands, and has put all things under his feet.

All through the revealed word of God, also, God's love for man is an ever recurring refrain, and God is ever seeking means to express it. The love of God for man is supremely expressed in the mission of Jesus Christ: "God

—continued on page 120

NOTTINGHAM NEWS

by Derek A. Cuthbert

There are many kinds of trees with God. There is the forest tree, the family tree, the tree of life, and the Church of Jesus Christ, which is a tree that spreads its branches far and wide. Seven of its branches are in the Nottingham District in the midland counties of England. What could be nicer on a fine day in May than to have a tour around the district to visit the branches?

Eastwood is a progressive little branch seven miles north-west of Nottingham. Here the members always look ahead and plan activities which give everyone a chance to play a part. During the past year the Relief Society have displayed its handiwork at an attractive bazaar, whereas the M.I.A. has shown talent by producing an evening of plays and other entertainment. The branch monthly paper, supported by the Priesthood, has proved a great help in reaching distant members. An active Primary and an ever-increasing building fund show the enthusiasm of the Eastwood Branch.

Four or five miles to the north-east is the small mining town of Hucknall.

Nearly a hundred saints belong to the Hucknall Branch, and they supported a well-balanced programme during 1951, which included a seaside trip by the Sunday School, a Relief Society outing to the Dukeries (a historic beauty spot of Nottinghamshire), and a successful bazaar in November. The branch is showing determination in making the building fund grow.

Mansfield Branch, located in the Nottinghamshire coal area, consists of faithful members. In spite of shift-working they find time for the church programme as well as socials, seaside trips, and other activities.

The next town is Derby, noted for its engineering and rayon industries. The branch in Derby won the M.I.A. 1951 sports festival. Derby has also shown enthusiasm for attending district activities by chartering a coach to take them to the last two district dances. Such things demonstrate the zeal of youth, but golden age is represented by Sister Elizabeth Bradley, a member of the church for fifty years. She enjoys good health and has a strong testimony of the Gospel, and is an example to young and old alike.

Hugh Miller, Scottish geologist (1802—1856), has written:

“In looking on the lower animals, whom instinct never deceives, can we hold that man, immeasurably higher in his place, and infinitely higher in his hopes and aspirations, should be the befooled expectant of a happy future which he is never to see? Assuredly no. He who keeps faith with his humbler creatures—who gives to even the bee and the dormouse the winter for which they prepare—will to a certainty not break faith with man.”

Leete, Frederick O., *Extracts from Christianity and Science*, Abindon-Cokesbury Press, 1928, p. 315.

Leicester Branch is extremely proud of its newly-furnished chapel. Praise is due to the willing members who worked with brush and paint to make the chapel a worthy place to dedicate to the Lord. Until recently three of the District supervisors of auxiliaries were in the Leicester Branch; the leaders of Genealogy, Relief Society, and Primary.

Loughborough Branch is a close neighbour of Leicester. In Loughborough there is a faithful group of saints always ready to respond to the call of the Branch President. The numbers of the group is not large, but makes up for small size with outstanding quality.

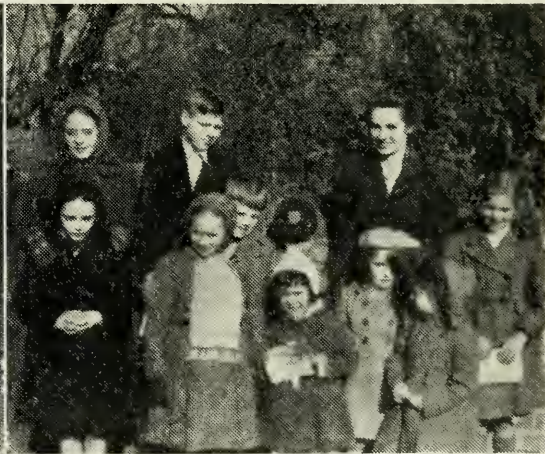
Last of all the branches is Nottingham, the focal point of the district, where the main district activities are held such as the M.I.A. Festival and the Gold and Green Ball. Seven branches scattered over a wide area mean difficulty of transport, but the

choice of Nottingham as a centre provides the best solution for all concerned. Despite some difficulties, Nottingham is a beehive of industry. The Relief Society has work meetings which made possible a successful bazaar, and has assisted in making toys for children. The M.I.A. has commenced publication of a monthly magazine that keeps the branch up-to-date. (Any branch wishing to be included in the circulation should write to 28 Loughborough Road, West Bridgford, Nottingham.) Everyone enjoys square dancing, and a district barn dance was held in November—the response was so enthusiastic that another dance may be held soon.

Thus the branches of Nottingham add to the tree of the church. With great spirit the testimonies of the saints in Nottingham District are added to those of the Latter-day Saints the world over.



District Basketball Team



Nottingham Branch Sunday School

Love, friendship, and smiles are like currency. If they are hoarded, no one gets the benefit of them; if they are kept in circulation, everyone benefits, and, again, like money they always accumulate something in transit.—Nellie Revell.

CHILDREN'S PAGE

KESSU—THE ESKIMO BOY

Kessu and Lisbet are an Eskimo boy and girl who live in far distant Greenland. Kessu is nine years old and Lisbet is seven, and they live with their father and mother in an igloo. The children dress almost alike in two suits of skins to keep out the severe cold, and it is often difficult to tell which one is which. They have straight black hair, round faces and rather flat noses.

Their igloo, which was built by Kessu and his father at the beginning of the winter, of blocks of snow, is dome-shaped and jutting out of one side is a low tunnel through which the family crawl in and out. The light and heat are supplied by a single lamp which burns seal fat.

Winter time for Kessu and Lisbet is rather miserable, because for four whole months the sun does not appear at all and the little village in which they live is in complete darkness. Sometimes they are allowed to go out to play but most of the time they must stay indoors. Even mother and father stay in most of the time. Mother sews and father makes tools, weapons and dog harnesses for use in the summer.

However, sometimes father goes out hunting seals and Kessu is always pestering to be allowed to go too. Just at this particular time he is even more anxious to go out for he has just had a birthday and his father gave him a small sleigh—he is sure he could be a great help.

"No, Kessu," says mother, "it is too dangerous for you to go out on to the ice in the dark."

"Oh, let him come," persuades father, "he must learn some day, and he is nine years old now. I believe he could help." Eventually mother says, "Yes," and Kessu is delighted. He wraps up in his very warmest clothes whilst father collects his harpoon and hunting knife.

Once outside the igloo two dogs or huskies are harnessed to Kessu's sleigh, father and Kessu climb in and go racing across the snow in the moonlight towards the sea. On the way father explains to Kessu what they must do.

"As you will know, my son, the sea is now frozen, but all over the surface we shall find holes where the seals come up every little while to locate. Now we cannot tell which hole they use, so I shall sit by one of these holes with my harpoon ready for the kill. In the meantime, I want you to drive round the others near by making a great deal of noise. This will frighten the seals so that they will come to my hole to breathe, and I shall be waiting to catch them."

By this time they have reached the ice and father climbs off the sleigh with his harpoon and knife, chooses a suitable hole and sits down cross-legged to wait. Kessu realising he too must start work, calls to his dogs to set off again. Shouting at the top of his voice, he drives around the ice holes, a little distance from where his father sits.

Kessu knows he must be patient because seals are very wary animals and it often takes a long time before the trapper has any success, but it seems hours before he sees his father

waving excitedly. Kessu touches his dogs lightly with the little whip he carries and, drives to where his father is bending over a large seal with a harpoon stuck in its side. Already father is cutting up the seal and he and Kessu sit down and eat some of the raw meat, for Eskimos live mainly on raw meat. Then they pile the rest on the sleigh and speed towards home.

As they approach the village they see a large crowd of people gathered outside the igloo. Father fears something may be wrong and shouts to the dogs to go faster. When they reach the group he realises he is right and everyone begins talking at once to explain what has happened. After a time he is able to understand the story they have to tell.

It appears an Eskimo, Jaco, from a neighbouring village was bringing supplies to Kessu's village when he came upon a large polar bear. Now bears are often quite shy animals but in winter time when they are hungry they can be dangerous. Jaco was frightened and shot at the bear, wounded him but did not kill him. Jaco had escaped but the villagers know that a wounded bear is a very angry bear and very likely to come and attack them.

Kessu's father offers at once to lead a party of the men in search of the bear. Again Kessu pleads that he may go, this time however even his father says, "No, my son, it is too dangerous for us to take you. Fetch my gun and while we are gone help your mother and Lisbet finish cutting up the seal we caught."

Within twenty minutes the party is ready and mother warns them to take care. Kessu, Lisbet and all the other children wave for a long time until the hunters are out of sight.

The afternoon drags on—it is difficult to tell the time because of the darkness—but it is quite late evening now and the hunters have not returned.

Kessu goes to the doorway of the igloo to see if there is any sign of his father. Suddenly his mother hears him give a shout, so she sends Lisbet to see what has happened. Lisbet rushes

breathlessly to explain. The bear their father is hunting has come down to the village and is already trying to break down one of the igloos. Everyone is very frightened.

Kessu realises he must do something as he is the oldest boy left in the village. Already he is quite good at shooting because he has been taught to shoot wild fowls and ducks, so he rushes in and grabs his gun before his mother can stop him.

Once outside the igloo he pulls a few hairs from his fur jacket and throws them into the air to see which way the wind is blowing. He is lucky, it is blowing towards him so the bear will not catch the scent of a human. Slowly, he approaches the angry animal, all the time the words of his father whirls through his mind—"The best and safest place to shoot a bear is between the eyes, but you must keep calm."

Now he is only twenty yards from the bear—suddenly the animal turns realising someone is near—he start towards Kessu. Kessu raises his gun and shoots—once, twice, three times, and the bear falls dead a few feet away.

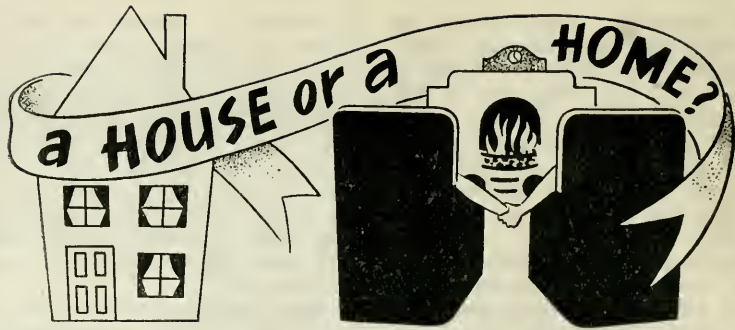
The women and children rush out all talking at once and make a great fuss of the little boy who feels very relieved and embarrassed by all the people.

About an hour later the hunting party returns—very disconsolate that they have been unsuccessful. As they approach the village they see the body of the bear lying between the igloos and are very surprised when they hear what has happened.

Kessu's father is very proud of his little son and the villagers decide to have a big party in his honour. They light a large fire and cook some of the bear meat, then they dance and sing long into the night.

It is very late when Kessu and Lisbet finally crawl into bed but Kessu feels very pleased because today has been just a little more exciting than the usual long winter days.

Sister Jean G. Silsbury



A house may be very beautifully designed and may be located in a spot so picturesque as to be the dream of the artist or the poet to portray it, and yet that house may not be more than a desirable addition to the list of bookings of a real estate agent. That house may be exquisitely furnished, have the most select of trimmings, and be decorated by one who has the most exacting taste, and yet remains a structure of brick or stone or sticks.

Yes, there is a difference between a house and a home, and, as J. G. Holland has expressed it, "Home, in one form or another, is the great object of life."

To become a home, a house must take on individuality. It must be a place where the individuality of its occupants can be freely expressed. Therefore, it must have comfort and simplicity as its keynote.

The word "home" is one of the best-loved in the language. It has in it a warmth suggestive of a glowing fire on a cold wintry day. It has the caresses of loved ones, the association of friends, the laughter of children, the boisterousness of happy youth, and the serenity of old age.

What a real home can mean to us is like a testimony of the gospel; it is not completely expressible. It is like a wonderful secret which is mostly locked in the inner-most recess of the heart, which can be shared to its fullest only with those who love it and treasure it just as deeply as we ourselves do.

Herbert Hoover had an impressive

way of describing his idea of what a home should be. He said, "We only enjoy and appreciate the things for which we work. When we work to own a house and keep it in order, we truly know the joy of a home. We must remember that the home is the backbone of the nation; when that weakens, the nation weakens. We may actually possess our ideal home only in our imagination, but we can do all in our power to bring our abode as near that ideal as possible.

"Of course, being a man, my ideal of such a home is far different from the woman's side of the question. I like a comfortable home. By that I mean a place that is not furnished too finely to live in and enjoy.

"I think that the average man, in his ideal, dreams of a place in the home where he can have a corner to call his own; a corner which will be free of feminine influence and reflect his ideas. This is as dear to him as a boudoir to the woman of the house.

"As to the furnishings of that ideal place of existence, mere man likes there solid chairs that were meant to be sat on; couches to lie on; tables that are sturdy, and a complete absence of frilly curtains or glaring colour schemes. Give a man this sort of a home interior, clean but not too immaculate, and he will think he has struck a little bit of heaven on earth. But that is not all. He wants children running over its floors and filling its rooms with laughter. They give the finishing touch."

Sister Doris Horlacher

BRITISH MISSION

arrivals and appointments

The following missionaries have arrived in the British Mission:

<i>Name</i>	<i>From</i>	<i>Assignment</i>
March 20th		
Milton Norton	Phoenix, Arizona	Scotland
Edwin Viri Adams	Mesa, Arizona	Scotland
April 3rd		
Thomas Edward Rowe	Hunstville, Utah	Hull
Charles Bailey Yeates	Heber, Utah	Nottingham

appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>From</i>	<i>To</i>	<i>Date</i>
Elder Calvin Weeks	Hull	Bristol	April 7th
Sister Donna Marie Porter	Bristol	London Office	April 7th

releases

<i>Name</i>	<i>Districts</i>
March 15th	
Elder Sem D. Astle	London, Nottingham
Elder David Barclay	Newcastle
Elder Grant Pilling	Sheffield, Nottingham, London
Elder Ivan Carbine	Nottingham, Birmingham*
Elder Ernest Richard Hedman	Hull
Elder Rulon Adams	Newcastle, Nottingham
March 21st	
Sister Alice Wood	Leeds, Welsh, Manchester
Elder Dewain Koplin	Wales, Ireland
Elder Job Measom	Scotland
Elder Earl Prete	Scotland
April 9th	
Elder Basil Dunn	Bristol, Birmingham
April 16th	
Elder Leonard Huff	Nottingham

* Served as District President.

baptisms

<i>BIRMINGHAM DISTRICT</i>	<i>Baptised by</i>	<i>Confirmed by</i>
March 22nd		
Kathleen Hodges of Birmingham	Elder B. Baker	Elder A. Day
Elsie M. Hodges of Birmingham	Elder B. Baker	Elder S. Lee
Peter R. Neale of Birmingham	Elder B. Baker	Elder W. Leatham
Constance Ward of Birmingham	Elder R. Steiner	Elder K. Coombs
Florence M. Hardwick of Birmingham	Elder T. Shepherd	Elder D. Burbank
John Green of Birmingham	Elder A. Eves	Bro. B. Green

	<i>Baptised by</i>	<i>Confirmed by</i>
BRISTOL DISTRICT		
March 2nd		
David M. Coombes of Bournemouth	Elder F. Kimball	Bro. W. Willoughby
Gordon W. Fowler of Bournemouth	Elder F. Kimball	Elder J. Burt
Eileen R. Carpenter of Bournemouth	Elder P. Crockett	Elder G. Saunders
HULL DISTRICT		
February 23rd		
Kenneth H. Wilson of Hull	Elder R. Hales	Elder R. Heninger
Rita W. Wilson of Hull	Elder R. Heninger	Elder R. Hales
February 29th		
Doris V. Dalby of Scarborough	Elder R. Romney	Elder R. Heninger
March 15th		
Maud E. Chapman of Hull	Elder R. Romney	Bro. G. Aubery
Pauline F. Collins of Hull	Elder R. Romney	Elder R. Heninger
March 16th		
Dorothy A. Buxton of Hull	Elder J. Wilcox	Elder R. Hales
Gordon G. Buxton of Hull	Elder R. Hales	Elder R. Heninger
March 18th		
Sarah A. Coyne of Scarborough	Bro. E. Reynolds	Elder R. Romney
William Coyne of Scarborough	Bro. E. Reynolds	Elder R. Romney
LEEDS DISTRICT		
February 23rd		
Mary Mercer of Dewsbury	Elder J. Clarke	Elder R. Tagg
Mary S. Eade of Bradford	Elder D. Lee	Bro. S. Robertshaw
Frederick L. Eade of Bradford	Elder D. Lee	Bro. N. Kirk
Jack Frier of Halifax	Elder G. Pitcher	Elder D. Lee
Alfred Mercer of Dewsbury	Elder J. Clarke	Elder M. Phelps
LIVERPOOL DISTRICT		
March 16th		
Audrey Reese of Preston	Elder E. Matheson	Elder W. Dibble
John H. Fawcett of Preston	Elder E. Matheson	Elder W. Murray
Michael R. Hughes of Preston	Elder E. Matheson	Elder T. Rockwood
Alan S. Cookson of Liverpool	Elder G. Thatcher	Elder G. Thatcher
Eliane D. Walters of Liverpool	Elder H. McEwan	Elder H. McEwan
Dorothy M. Hughes of Blackpool	Elder D. Bradshaw	Elder M. Reeder
Albert J. Hughes of Blackpool	Elder D. Bradshaw	Elder J. Taylor
LONDON DISTRICT		
March 29th		
Geoffrey F. Deane of S. London	Elder E. Southwick	Elder J. McGregor
Alice M. Kerr of S. London	Elder E. Southwick	Elder K. Egan
Gloria J. O'Brien of S. London	Elder E. Southwick	Elder W. Brimhall
MANCHESTER DISTRICT		
March 21st		
Stanley Dickinson of Ashton	Elder R. Dewsnup	Elder L. Anderson
Frederic Wilkinson of Wythenshawe	Elder P. Empey	Elder R. Gardiner
Jeanette Clark of Wythenshawe	Bro. W. Clark	Elder L. Anderson
NEWCASTLE DISTRICT		
March 22nd		
Elizabeth M. Olett of W. Hartlepool	Elder R. Shields	Elder F. Wood
Elizabeth M. Olett of W. Hartlepool	Elder R. Shields	Elder F. Wood
Jackqueline Rhymer of W. Hartlepool	Elder R. Hunsaker	Elder A. Bliss
Jason W. Kelly of Sunderland	Elder G. Spencer	Elder J. Puffer
Mabel G. Cottam of S. Shields	Elder R. Hunsaker	Elder J. Bench
Cynthia A. Rose of Newcastle	Elder G. Spencer	Elder J. Puffer

	<i>Baptised by</i>	<i>Confirmed by</i>
NORWICH DISTRICT		
February 24th		
Reginald H. Blott of Chelmsford	Elder A. Rosenvall	Elder A. Rosenvall
Constance D. Blott of Chelmsford	Elder A. Rosenvall	Elder A. Rosenvall
Lillian M. Noble of Chelmsford	Elder A. Rosenvall	Elder A. Rosenvall
March 4th		
Eva L. Clarke of Chelmsford	Elder A. Rosenvall	Elder L. Rowan
NOTTINGHAM DISTRICT		
March 10th		
Albert Breakspear of Nottingham	Elder S. Astle	Elder T. Hanks
Gladys M. Litchfield of Nottingham	Elder S. Astle	Elder T. Hanks
Maurice Harwood of Nottingham	Elder T. Hanks	Elder S. Astle
Margery W. Harwood of Nottingham	Elder S. Astle	Elder T. Hanks
Leonard Litchfield of Nottingham	Elder S. Astle	Elder T. Hanks
March 29th		
Joan P. Davenport of Mansfield	Elder L. MacKay	Elder L. MacKay
Kenneth Goddard of Mansfield	Elder L. MacKay	Elder H. Dransfield
Ronald W. Davenport of Mansfield	Elder L. MacKay	Elder H. Dransfield
SCOTTISH DISTRICT		
February 24th		
David Ainge of Edinburgh	Bro. M. MacaLeer	Bro. M. MacaLeer
Patricia M. Young of Edinburgh	Elder L. Martin	Elder L. Martin
John M. Young of Edinburgh	Elder L. Martin	Elder L. Martin
Margaret M. Young of Edinburgh	Elder L. Martin	Elder L. Martin
Norman J. Mainland of Edinburgh	Elder E. Prete	Elder E. Prete
March 2nd		
Margaret B. Hamilton of Glasgow	Elder W. Davis	Elder G. Winward
Thomas M. Hamilton of Glasgow	Elder W. Davis	Elder E. Hilton
Dorothy A. Morrison of Glasgow	Elder B. Christensen	Elder G. Winward
Alice M. Morrison of Glasgow	Elder B. Christensen	Elder E. Hilton
Ronald Tough of Glasgow	Elder G. Winward	Elder W. Davis
John Tough Jr. of Glasgow	Elder G. Winward	Elder B. Christensen
Roberta Tough of Glasgow	Elder G. Winward	Elder D. Gray
Mary J. Tough of Glasgow	Elder G. Winward	Elder W. Davis
Matilda I. Shaw of Glasgow	Elder E. Hilton	Elder W. Davis
Edith Calderwood of Glasgow	Elder E. Hilton	Elder D. Gray
March 7th		
Donald C. Wilson of Perth	Elder L. Jones	Elder L. Jones
March 16th		
Maurice Paterson of Dundee	Elder L. Jones	Elder C. Cutler
Sylvia O. Paterson of Dundee	Elder D. Clark	Elder C. Cutler
Henry Brown of Dundee	Elder F. Buchanan	Elder E. Hilton
Agnes R. Brown of Dundee	Elder F. Buchanan	Elder E. Hilton
SHEFFIELD DISTRICT		
March 22nd		
Minnie B. Hill of Sheffield	Elder K. Francis	Elder A. Anderson
Elisabeth Parsons of Chesterfield	Elder R. Bown	Elder K. Francis
Jack Parsons of Chesterfield	Bro. A. Parsons	Elder D. Luddington
Joan F. Brummel of Chesterfield	Elder D. Luddington	Elder R. Bown
March 29th		
Brian Siddall of Chesterfield	Elder D. Luddington	Elder R. Bown
David E. Swift of Sheffield	Elder K. Francis	Elder B. Cole
WELSH DISTRICT		
March 15th		
Doris H. Gwyther of Cardiff	Elder R. Howard	Elder M. Austin
Hubert D. Watkins of Cardiff	Elder R. Howard	Elder D. Steele
Thomas B. Lyons of Pontypool	Elder G. Cahoon	Elder R. Ellsworth

GOD'S NEED OF MAN

—continued from page 111

so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The purpose of the revealed word of God is to awaken in man love for God. Having chosen Israel through whom to express his purpose in human life and his relationship to men, God asks: "And now Israel, what doth the Lord thy God require of thee but . . . to walk in all his ways, and to love him" (Deut. 10:12). It is the dominant note of the New Testament, reaching its climax in the supreme message of Christ summing up the whole law—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and

great commandment" (Matt. 22:37-38).

This proclaims God's need of man—God's love hunger. To love, and to love supremely. To be loved, and to be loved supremely. This is the desire of God and man. This is the bond of their union. This the glory and joy of each, when attained.

What dignity is here for man! To be needed of God! To be loved by Him! To be the desired companion of the creator! To be co-labourer with him in achieving the high purposes of the creation; and in the redemption, sanctification, of the human race! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. And every man that hath this hope in him (i.e., fellowship and companionship with God) purifieth himself, even as He is pure" (1 John 3:1-3).

MISSION PRESIDENCY MESSAGE —continued from page 98

could be more wonderful than a life of eternal joy and bliss in the presence of the Father and the Son? Just to be in the presence of these Divine Beings would be an experience beautiful beyond all comprehension. What a rapturous joy was in the hearts of the ancient apostles whenever they were with the Master. Fishermen, small businessmen, and tax collectors they were, yet their memory will live for ever because of their close association with Him.

A foretaste of such rich blessings were granted unto the late Melvin J. Ballard of the Quorum of the Twelve. After a season of prayer and rejoicing, he had a dream in which he found himself in one of the most sacred rooms of the temple. In his own words he says, "As I entered the door, I saw seated on a raised platform, the most glorious Being my eyes had ever beheld or that I ever conceived existed in all the eternal worlds. As I approached to be introduced, He arose and stepped towards me with extended arms, and He smiled as He softly spoke my name. If I shall live to be a million years old, I shall never forget that smile. He took me in his arms and kissed me, pressed me to His bosom, and blessed me, until the marrow of my bones seemed to melt. When He had finished, I fell down at His feet, and as I bathed them with my tears and kisses, I saw the prints of the nails in the feet of the Redeemer of the world. The feeling that I had in the presence of Him who hath all things in His hands, to have His love, His affection, and His blessings was such that if I ever can receive that of which I had but a foretaste, I would give all that I am, all that I ever hope to be, to feel what I then felt." ("Sermons and Missionary Services of Melvin J. Ballard," p. 156).

To live in the presence of Diety is worth eternities of ordinary living. To gain such a place in the Celestial Kingdom of our Lord should be the goal of every faithful Latter-day Saint. That we may all be successful in this great endeavour is our prayer for all the Saints at this time.

BULLETIN BOARD

The *Millennial Star* office has on hand a number of copies of the December issue of 1950, containing the pictures of missionaries labouring in the British Mission at that time. Copies may be obtained by request and payment of postage.

Rates:

1- 3 copies	...	...	...	2d.
4- 6 copies	...	...	...	4d.
7-12 copies	...	...	...	8d.

It is requested by the editors of the *Millennial Star* that articles submitted for publication be type-written, double spaced, and preferably on regular 8 in. by 10 in. type paper. If the above requirements cannot be reasonably met by contributors, legibly hand-written articles are acceptable.

A young French girl, Francoise Bourdy, wishes to spend three months (July, August, and September) in England. Miss Bourdy is eighteen years of age, has graduated from High School, and is now in her first year of law school in France. She would like a place to stay with members of the Church of Jesus Christ of Latter-day Saints (no matter what part of England) who would provide board and room for her in return for help with housework, caring for children, giving lessons in French, and wishes no pay for her services. She has regularly attended the Bordeaux Branch for three years, but cannot be baptised until she receives the consent of her parents. All correspondence should be directed to: La Mission Francaise, 27 Avenue de Miremont, Geneve-Suisse. Attention Elder Brian H. Leese.



PARENTHOOD

A tiny bundle, warm and soft,
Knocked at your heart's door;
You opened it, and took in love
You ne'er had known before.

And this great happiness that's come
To bless you in your home,
Pray, don't forget, belongs to God,
He's merely made a loan.

To you, the parents of this gift,
We'll hope for many a year;
And then He'll call to heaven again
This soul you love so dear.

Try hard to keep its life so pure,
It's soul so spotless white
That God will know you've done your best
When on its homeward flight.

No doubt a thousand songs just ring,
In both your hearts today,
Because another love has come
To both of you to stay.

Will you prayerfully thank
The Giver of all good,
For trusting to your tender care
The infant's parenthood.

Anon.

